

THE SOVLDIERS HONOV R.

WHEREIN

By diuers inferencies and gra-
dations it is euinced, that the Pro-
fession is iust, necessarie, and honou-
rable: to be practised of some men,
praised of all men.

8

Together with a short Admonition
concerning Munition, to this
honour'd Citiē.

*Preached to the worthy Companie of Gentlemen,
that exercise in the Artillerie Garden: and now
on their second request, published
to further vse.*

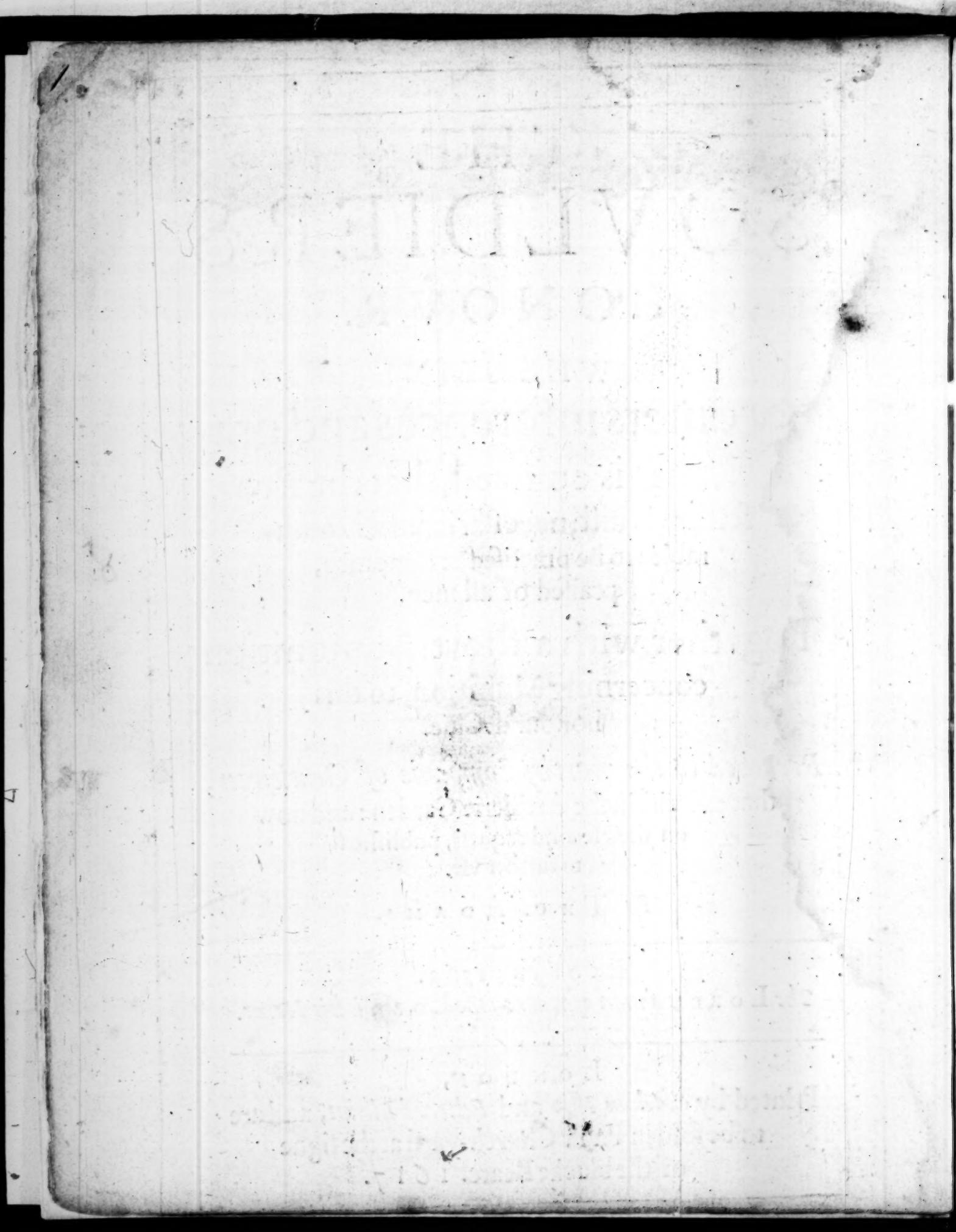
By T H O . A D A M S .

EXODVS. 15. 3.

The L O R D is a man of warre: the L O R D is his Name.

L O N D O N ,

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to be sold in Pauls Church-yard at the signe
of the blacke Beare. 1617.





To the well deseruing Cap-
taine E D W A R D P A N T O N , the
Captaines and truly generous Gentlemen,
Citizens of London , of the Societie of
A R M E s , practising in the
Artillerie Garden.

We are all Souldiers, as wee are Christians : some more specially, as they are men. You beare both Spirituall Armes against the e-
nemisies of your Saluation , and Materiall Armes against the e-
nemisies of your Countrey. In both you fight vnder the Colours of our great Generall Iesus Christ. By loo-
king a little into this mysticall warre, you shall the better vnderstand how to be Milites cataphracti, good Souldiers in all respects.

Iob calls mans life a Warfare : and wee find, Reuel.12. that there was warre in heauen : Mi-
chael and his Angels fought against the Dra-
gon ; and the Dragon & his Angels. Whereby Heauen is meant the Church of God vpon earth ; as

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Interpreters obserue generally. For in Heauen aboue there is no warfare, but welfare: no trouble, but Peace that passeth all vnderstanding: Now to this War euery Christian is a professed Souldier: not onely for a spurt, for sport; as young Gentlemen vse for a time to see the fashion of the warres: but our Vow runnes thus in Baptisme; that euery man vndertakes to fight manfully vnder Christis Banner against Sinne, the World, and the Deuill; and to continue his faithfull Souldier and Seruant to his liues end. And this Battell let vs fight with courage, because we are warriours vnder that Generall that (without question) shall conquer. Nil desperandum Christo Duce, & Auspice Christo. They ouercome by the blood of the Lambe. Reu 12. 11. Though they loose some bloud, they shall be sure to winne the victorie.

Bernard supposeth a great war between Christ the king of Ierusalem, & Satan the K. of Babylon. The Watchman on the wals spies a Christian souldier to be surprised by the Babylonian Host, & carried captiue to their Tents. Hereof he informes the king, who presently chargeth Timorem, the Feare of God, to run & redeeme the souldier. Feare comes thundring vpon the aduersary power, & forceth the trembling to surrender backe their prey; which he

is

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is now returning home to the king. Hereupon steps vp Spiritus Tristitia, Sadnes; & cryes, O ye Babylonians, is it not a shame that one man should rescue a prisoner from such a multitude? Well meantime is a Timore ilto, be not afraid of this fellow Feare: I will give you a stratagem how to reduce him. This must not be done Marte sed arte; not by force but by fraud: marke the event.

This Spirit of Sadnesse lyes in the way, and falls in with the Souldier, colloquing as a friend, as a fiend; amica sed iniqua collocutione. Suspectles Feare followes a little off. But Sorrow had brought the Souldier to the brinke of a deepe Pitte, Desperation; and was euен vpon the point of thrusting him in: The Watchman obserues it, and againe tells the king: who (quicker then thought) dispatcheth a fresh supply of succour, Hope, to his deliuery. Hope mounted vpon a swift horse, Desire; comes amaine: and with the Sword of Gladnes puts Sorrow to flight; so quits him from the gulfe of Desfaire. Once again is the Citizen of beauē freed: now Hope sets him (being weary) on his own horse, Desire: himselfe leads him with the Cord of Promised mercy: Feare comes after with a switch made of Remembrance of sinnes, and so sets him forward to Ierusalem.

Hereupon the King of Babylon calls a Councell;

where

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where some grieue, others rage, all Hell rores, that they had lost a prisoner, of whom they lately thought themselues so sure. There is not more ioy with the Angels in heauen, then there is sorrow with the deuils in hell, for this Sinners conuerstion. But yet all is not well, as the Watchman certifies the King of Omnipotence. The Souldier is mounted vpon Desire, Hope leads him, and Feare driues him amaine: but I doubt he comes too fast, because he hath neither Bridle nor Saddle. Hereon the King, that hath euerlasting care of all Christian soules, sends forth two of his graue Councillors to him, Temperance and Prudence; Temperance giues him a Bridle, that is Discretion; and Prudence a Saddle, that is Circumspection. This is not all: Feare and Hope giue him two Spurres; on the left heele Feare of punishment, on the right, Expectation of blisse. Knowledge cleares his Eye, Diligence opens his Eare, Obedience strengthens his Hand, Deuotion rectifies his Foot, Faith encourageth his Heart. And if he want any thing, Prayer offers him her seruice, to wait vpon him as a faithfull messenger; promising that whensoeuer he sends her to the King with a Petition, she will bring him backe a Benediction.

Thus as in a little Tablet you see the whole world; that all of vs must be Souldiers on earth militant, that

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that will be Conquerors in heauen triumphant. But are there not enemies in the flesh, so well as enemies in the Spirit? Is mysticall armour only necessarie to a Christian, & is there no vse of materiall? No; *Æquū est Deum illis esse propitium, qui sibi non sunt aduersarij*; it is iust, that God shold be a friend to thē, that are not enemies to themselues. I know pray-
ers are good weapons: and Exo. 17. there was more speed made to victorie by lifting vp of Moses hands, then of Ioshua's sword. He that would ouercome his enemies on earth, must first preuaile with his best friend in heauen. If the mercy & strength of God be made thine by prayer, feare not the aduerse powers.
Ro. 8. We shalbe conquerors through him that loued vs. But is it enough to bend the knee, without stirring the hand? Shall warre march against vs with thundering steps; & shall we only assemble our selues in the Temples, lie prostrate on the pauements, lift vp our hands & eyes to heauen, & not our wea-
pons against our enemies? Shal we beat the aire with our voices, and not their bosomes with our swords? only knock our own breasts, & not knock their heads? Sure, a religious conscience neuer taught a man to neglect his life, his libertie, his estate, his peace. Pietie and Policie are not opposites; he that taught vs to be harmcless as Doues, bad vs also be wile as Ser-

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pents. Giue way to a fiction: fables are not without their vsefull morals. A boy was molested with a dog; the Frier taught him to say a Gospell by heart, and warranted this to allay the dogs furie. The mastiffe spying the boy, flies at him: he begins (as it were) to coniure him with his Gospel. The dog (not capable of religion) approacheth more violently. A neighbor passing by, bids the boy take vp a stone: he did so, and throwing at the dog, escaped. The Frier demands of the lad, how he sped with his charme: Sir (quoth he) your Gospel was good, but a stone with the Gospel did the deed. The Curs of Antichrist are not afraid of our Gospel, but of our stones: let vs fight, & they wil flee.

Fight say you; why who strikes vs? Feeld that no enemies doe, are we sure that none will doe? When our securitie hath made vs weake, & their policie hath made the strong, we shal find the (like that troublesome neighbour) knocking at our dore early in the morning, before we are vp; when it wil be too late for vs to say, If we had known of your coming, we would haue prouided better cheare for you. They thank you, they wil take now such as they find, for they purpose to be their owne caruers, and the worst morsels they swallow shalbe your hearts. Let vs therefore like good housekeepers, whē such vnbiddē guests come, haue alwaies a breakfast ready for them: which if we give them heartily,

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heartily, they shal haue smal stomach to their dinners.

Be you but ready for warre, and I durst warrant your peace. Whilst you are dissolute, they grow resolute. Ludouicus Viues reports, that the yong nobles and gallants in a citie of Spaine were falne to such leuitie of carriage ; that in stead of marching to the sound of a Drum, they were dancing leuolto's to the Lute in a Ladies chamber : their Beauers were turned to Beuer hats. Every one had his mistresse, and spent his time in courting Venus ; but Mars was shut out at the backe gate. The ancient Magistrates obseruing this, consulted what should become of that country, which these men must governe after they were dead. Hereupon they conferred with the women, their daughters, the Ladies : whom they instruced to forbear their wonted fauours, to despise the fantasticall amorists, and to afford no grace to them that had no grace in themselves. This they obeyed diligently, and wrought so effectually, that the Gentlemen soone began to spie some difference betwixt Ef-feminatenes and Noblenes. And at last in honourable and serviceable designes excelled all their Ancestors. If we had in England such Ladies, (though I doe not wish them from Spaine) wee should haue such Lords. Honour should goe by the Banner, not by the Barre : and Reputation be valued by valour, not

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measured by the acre : there would be no ambition to be carpet-Knights.

How neceſſarie the readinesſe of Armes, and of men practised to those Armes, hath beene to the common good ; what Nation hath not found , either in the habite to their ſafetie, or in the priuation to their ruine ? Onely we blesſe our ſelues in our peace ; and ſay to them that aduife vs to militarie preparations, as the Deuils ſaid to Christ, that we come to torment them before their time. But let them reſt, that thus will ruſt : and for your ſelues , worthy Gentlemen, keepe your Armes bright ; and thereby your names, your vertues, your ſoules : you ſhall be honoured in god mens hearts , whilſt wanton and effeminate Gulls ſhall weauē and weare their owne diſgraces. Spernite vos ſperni: there are none that think base- ly of you, whose bosomes are acquainted with other then ignoble thoughts. But I haue held you too long in the gates, vnleſſe I could promeſe you the ſight of a better Citiie. Yet enter in , and view it with your eyes : it hath alreadie entred your eares ; God grant it may enter all our hearts. So your ſelues ſhall be renowned, our Peace ſecured, and the Lords great Name glorified, through Iesus Christ.

Yours to be commanded
in all Christian ſeruices,

THO. ADAMS.



THE
SOVLDIERS
HONOVR.

Wherein by diuerse inferrences and gradations it is euinced, that the Profession is iust, necessarie, and honourable: to be practised of some men, praysed of all men.

Together with a short Admonition, concerning Munition, to this honoured Citie.

I V D G . 5 . V E R . 8 .

They chose new gods : then was warre in the gates : was there a shield or speare seene among fortie thousand in Israel ?

My heart is toward the Gouernours of Israel, that offered themselues willingly among the people. Blessē ye the Lord.



T was a custome in the Heathen world, after victorie to sing songs of Triumph.

This fashion was also obserued among the Jewes; as we frequently find it. After a great conquest of the Philistins, the people of Israel sung; *Saul hath slaine*

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Josh. 10. 12.

Exod. 15. 3.

slaine his thousand, and David his ten thousand. When Iasbua had ouerthrowne those five Kings; at whose prayer the Sunne stood still, and the day was made longer then euer the world saw before, or since; the people sung, *The Sunne stood still in Gibeon, and the Moone in the valley of Aialon.* When Israel had crosseſ the red Sea with drie feet, and the returning waters had drowned their pursuing enemies; Moses and the people sung this Song, *The Lord is a man of warre, the Lord is his Name, &c.* Here Debora hauing conquered Sisera, with his nine hundred Chariots of yron, shee sung this triumphant Song to the Lord; *Praise ye the Lord for the auenging of Israel: Heare Oye Kings, I will sing to the Lord.*

I haue chosen two straines of this Song; from which, as they shall teach me, so I purpose to teach you, to blesse the Lord that teacheth vs all. So the Psalmist; *It is the Lord that teacheth our hands to warre, and our fingers to fight.* This Lord giue me a tongue to sing it, you eares to heare it, and vs all hearts to embrace it.

In all I obserue two generals, which expresse the nature of the two verses. There is great { ^{Affliction.} _{Affection.} }

The Affliction; *They chose new gods: then was warre in the gates, &c.* The Affection; *My heart is toward the Gouernours of Israel, that offered themselves willingly among the people: Bless ye the Lord.* In the Affliction, me thinkes I find three points of warre:

{ Alarne; *They chose new gods.*
 The } Battell; *Then was warre in the gates.*
 { Forlorne hope; *Was there a shield or a speare
seen among fortie thousand in Israel?*

Here

Here is 1. *Superstitio populi*, the Apostacie of the people; they chose new gods. This I call the *Alarme*; for *Impietas ad arma vocat*, Vngodlinesse calls to warre. If we fight against God, we prouoke God to fight against vs. Then 2. *Inflictio Belli*, a laying on of punishment: God meets their abomination with desolation; the hand of Justice against the hands of vnrighteousnesse; then was warre in the gates.: This I call the *Battaile*. Then 3. *Defectus remedy*, a deftition of remedie: Was there a shield or speare seene among fortie thousand in Israel? Sinne had not only brought warre, but taken away defence; in pralia trudit inertes, sent them unarmed to fight. And this I call the *Forlorne hope*. You see the particulars: now ordine quidque suo,

The Alarme.

They chose new gods. Their Idolatrie may be aggravated by three circumstances or degrees. They are all declining, and downewards: there is *Malum*, *Pevius*, *Pessimum*; euill, worse, and worst of all.

1. They chose. Here is *Electio, non compulsion*; a franke choise, no compelling: They voluntarily tooke to themselves, and betooke themselves to other gods. *Naaman* begged mercie for a sinne, to which he seemes enforced, if he would reserue the fauour of his King, and peace of his estate: and therefore cryed, Be mercifull to me in this; when I bow with my master in the house of *Rimmon*, in this the Lord pardon me. But here is *spontanea malitia*, a wilfull

2. King. 3. 18.

wic-

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wickednes; they chose. There is *Euill*, the first degree.

2. Gods. What? a people trained vp in the knowledge of one God : *Iehouah, I am ; and there is none besides me.* *Vniſſimus* (saith *Bernard*) *ſi non eſt vnuſ, non eſt*; if he be not one, he is none. The Bees haue but one king, flockes and heards but one leader, the skie but one Sunne, the world but one God.

Immensus Deus eſt, quia ſcilicet omnia mensus.

Innumerabilis eſt, vnuſ enim Deus eſt.

Sayes the Epigrammatist. God is therefore innumerable, because he is but one. It was for the Heathen, that had (saith *Augustine*) *mentes amentes*, intoxicate minds and reprobate hearts, to haue *plurimos deos*, a multitude of gods. They had gods of the Water, gods of the Wind, gods of the Corne, gods of the Fruits : *Nec omnia commemoro, quia me piget, quod illiſ non pudet.* Neither do I mention all, because it grieues me to speake, what they were not ashamed to doe. *Prudentius* sayes, they had so many things for their god, as there were things that were good.

*Quicquid humus, pelagus, cælum mirabile gignunt,
Id duxere deos, colles, freta, flumina, flammas.*

Insomuch, that ~~multiformis deos~~. But *Israel* knew, that *vnicus Deus*, there was but one God ; that others were *dij titulares*, gods in name ; theirs onely *Deus tutelaris*, God in power. Their rocke is not as our Rocke, euен our enemies themſelues being iudges. Doe these bring other gods in competition with him? *Petrus*, this is worse.

AUG.

Deut. 32:31.

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3. New gods. Will any Nation change their gods? no: the *Ekromites* will keepe their god, though it be *Belzeebub*: the *Ammonites* will keepe their god, though it be *Melchom*: the *Syrians* will sticke to their god, though it be *Rimmon*: the *Philistims* will not part with their god, though it be *Dagon*. And shall Israel change *Iehouah, viuentem Deum*, the liuing God? *Pessimum*; this is worst of all.

These be the wretched degrees of Israels sinne: God keepe *England* from such Apostacie. We haue one God: let the *Romists* chuse them another: as the Canonists style their Pope, *Dominus Deus noster Papa*; our Lord God the Pope. But wee haue one *Lord, one Faith, one Baptisme; one God, and Father of all, who is aboue all, and thr^wgh all, and in vs all.* We haue one God in profession: this God grant, that we haue but one in affection. But *unum colimus ore, multos corde*: wee worship one with our mouthes, many in our hearts. *Tot sunt nostra deitates, quot cupiditates:* wee haue so many gods, as wee haue lusts. Honour is the ambitious mans god: Pleasure the voluptuous mans god: Riches the couetous mans god. *Hec tria pro trino Numine mundus habet.* This is the Trinitie the world worships. These three Tyrants, like those three Romans, *Cæsar, Crassus, and Pompey*, haue shared the world betwene them; and left God least, that owes all.

The people of Israel, when they had turned beast, and calued an Idoll, cryed in triumph, *These are thy gods, O Israel.* So we may speake it with horror and amazement of soule, of these three Idols; *These are*

Eph.4.6.

Exod.32.4.

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thy gods, O England. The Idols of the Heathen were Siluer and Gold, saith the Psalmist. It is but inverting the sentence: *Mutato nomine nos sumus fabula*; change but the names, and we are the subiect of whom the tale is told. Their Idols were Siluer and Gold; and Siluer and Gold are our Idols. He that railed on *Belshebub*, pulled all *Ekrom* about his eares: he that sleighted *Melchom*, prouoked the *Ammonites*. But he that condemnes *Mammon*, speakes against all the world.

But if God be our God, Mammon must be our slaye: for he that is the seruant of God, must be the master of his money. If God be our King, hee must be our King onely: for the Bed and the Throne brooke no riualls. When the Souldiors had chosen *Valentinian* Emperour, they were consulting to ioyne with him a partner^y. To whom *Valentinian* replyed; It was in your power to giue me the Empire, when I had it not: now I haue it, it is not in your power to giue me a partner. God must be our God a lone. *Aequum est deos fingere, ac Deum negare*. It is all one to chuse new gods, and to denie the true God. If therefore we will haue *Nouum deum*, a new god; we shall haue *Nullum Deum*, no God. No, let the Heathen chuse new gods; thou O Father of mercie, and Lord of heauen and earth, be our God for euer. This is the *Alarme*: we come now to

The Battell.

Then was warre in the gates. If Israel giue God an Alarme of wickednesse, God will giue them a Battell of

Theodoret.

of wretchednesse. If thou, O *Israel*, wilt *peccare in extremo tuo*, God will *punire in extremo suo*: if thou finne in thy extremitie, God will punish in his extremitie. Idolatrie is an extreame impietie; therefore against it the gate of heauen is barred. *Know yee not, that no Idolater shall inherite the Kingdome of God?* The Idolater would thrust God out of his Throne, therefore good reason that God should thrust him out of his Kingdome. The punishment is also extreame: and hath in it a great portion of miserie, though not a proportion answerable to the iniquitie. For it deserues not only *warre* and slaughter in the *gates* of earth, but eternall death in the gates of hell. But not to extend the punishment beyond the proposed limits; nor, where it offers the companie a mile, to compell it to goe with vs twaine: let vs view it, as it is described. And we shall find it aggrauated by three circumstances.

1.Cor 6.9.

A  *Natura. Warre*; there's the Nature of it.
Tempore. Then; there's the Time of it.
Loco. In the gates; there's the Place of it.

There is *Quid*, *Quando*, *Vbi*. What, When, and Where. *Warre*, that's the *Quid*. *Then*, that's the *Quando*. *In the gates*, that's the *Vbi*. *Then was warre in the gates*.

The Nature of it; What, warre.

Warre is that miserable desolation, that finds a land before it like *Eden*; and leaues it behinde it like *Sodome and Gomorrah*, a desolate and forsaken wil-

dernesse. Let it be sowed with the seed of man and beast, as a field with wheate; warre will eate it vp. *Bellum, quasi minime bellum:* or rather in vicinitie to the name, *mos belluarum.* For men, *Solummodo iustum, quibus necessarium:* not iust, but when it is necessarie, and cannot well be auoided. Not to be waged by a Christian without obseruation of Saint Augstines rule. *Esto bellando pacificus.* In warre seeke peace: though thy hand be bloudie, let thy heart be peaceable. *Pacem debet habere voluntas, bellum necessitas.* Let necessitie put warre into the hands: religion keepe peace in the heart. In it selfe it is a miserable punishment. This is the Nature; *What.*

The time, or Quando: Then.

A&.9.4.

When was this warre? *Tempore Idolatrico;* in the time of Idclatrie. *They chose new gods;* Then. When we fight against God, we incense him to fight against vs. Indeed wee haue all stricken him: which of vs hath not offered blowes to that sacred Deitie? Our oathes proffer new wounds to the sides of *Iesus Christ:* and our mercilesse oppressions persecute him through the bowels of the poore. *Saul, Saul, why pefecutest thou mee?* Saul strikes vpon earth, *Iesus Christ* suffers in heauen. Yet if timely repentence step in, we scape his blowes, though hee hath not scaped ours. Hee is readie to say, as *Cato* to the man that hurt him in the Bath, (when in sorrow hee asked him forgiuenesse) *Non memini me percutsum;* I doe not remember that I was stricken.

But if Israels sinnes strike vp *alarme,* Israels God will

will giue battell. If they chuse new gods, the true God will punish. Then was warre.

It is a fearefull thing when God fights. When God tooke off the chariot-wheele of the *Egyptians*, they cryed; *Let vs flee from the face of Israel, for the Lord fighteth for them against the Egyptians.* The heathen gods could not defend their friends, nor subdue their enemies, nor auenge themselues.

*Mars ultor galeam quoque perdidit, & res
Non potuit seruare suas.*

Their stout god of warre might loose his helmet, his target, the victorie; vnable to deliuere himselfe. But God is the *Lord of Hostes*: God hath spoken once: twice haue I heard this, that power belongeth unto God. Once, twice, yea a thousand times haue we heard it, read it, seene it, that God is powerfull. That as *Augustin*: *Verba toties inculcata, vera sunt, viua sunt, sana sunt, plana sunt.* Things so often repeated and pressed, must needes be plaine and peremptorie. God hath souldiers in heauen, souldiers on earth, souldiers in hell, that fight vnder his presse. So that hee hath *Mille nocendi artes*; a thousand wayes to auenge himselfe.

In heauen hee hath armies; of fire to burne Sodome: of flouds to drowne a world: of haile-stones to kill the Amorites: of starres, as here *Deboras* sings. *They fought from heauen: the starres in their courses fought against Sisera.* And whilst Israel flew their enemies at their Generalls prayer; the *Sunne stood still in Gibeon, and the Moone in the valley of Aialon.* Yea

Exod. 14.25.

Psal. 62.11.

Ver. 20.

Ios. 11.

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2.King.19.35.

there are heauenly souldiers. Luke 2. Suddenly there was with the Angel a multitude of the heauenly hoste. One of these celestiall souldiers flew in one night aboue an hundred thousand *Affyrians*.

Below hee hath Seas to drowne *Pharaoh*; Swallows of the earth to deuoure *Corah*. With fierce Lyons, fell Dragons, hissing Serpents, crawling Wormes, he can subdue the proudest Rebells.

In hell he hath an armie of fiends, though bound in chaines that they shall not hurt the faithfull; yet let loose to terrifie the wicked. There was an euill Spirit to vexe *Saul*; fowle Spirits in the Gospel, made some deafe, others dumbe, and cast many into fire and into waters.

Thus stands the wicked man enuironed with enemies: God and man, Angels and Deuils, heauen and earth, birds and beastes, others and himselfe, maintaine this warre against himselfe. God may be patient a long time; but *Læsa patientia fit furor*, patience too much wronged becomes rage: and *Furor arma ministrat*, wrath will quickly affoord weapons.

Serior esse solet vindicta seuerior.

The sorest vengeance is that which is long in coming; and the fire of indignation burnes the hoter, because God hath beene coole and tardie in the execution. Impietie and Impunitie are not sworne sisters: but if Wickednesse beat the Drumme, Destruction will begin to march. The ruined Monuments and Monasteries in those Prouinces, seeme to tell

tell the passengers ; *Hic fuit hostilitas*, warre hath beene here. Wee may also reade in those rude heapes, *Hic fuit iniurias*, Sinne hath beene here. It was Idolatrie rather then warre that pulled downe those walls. If there had beene no enemie to rase them , they should haue falne alone, rather then hide so much superstition and impietie vnder their guiltie roofes. In the tenth of this booke, when the Israelites serued *Baalim* and *Astartoth*, the gods of Syria, and the gods of Sidon, then was the anger of the Lord hote against them, and he sold them into the hands of the Philistins, and into the hands of the children of Ammon. Then those enemies destroyed their Cities, and depopulated their Countries : making them spectacles of Crueltie and Iustice; Crueltie of man, Iustice of God. This is the Time, When.

Ver.6.

The Place, or *Vbi*.

In the gates. This is an extreame progresse of warre, to come so neere as the Gates. If it had beene *in terra inimicorum*, in the land of their enemies: a preparation of warre a great way off: *Sonus hostilitatis*, the noyse of warre. As Ierem.6. Behold a people commeth from the North , a Nation shall be raised from the sides of the earth. Their voice roareth like the Sea : and, wee haue heard the fame thereof. Here is warre, but *comming, raising, roaring*: *audiuimus tantum*; wee haue onely heard the noyse of it.

Yea, if it had come but to the coasts, and inuaded the borders : as the Philistins did often for-

rage

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rage the skirts of Israel ; yet it had beene some-
what tollerable : for then *vidimus tantum* ; we haue
but *seene* it onely. *Ostendisti populo graua*. Psal.
60. *Thou hast shewne thy people grieuous things*: shew-
ed, but not inflicted : shaken the rodde, but not
scourged vs. But here *venit ad limina bellum*; warre
is come to their thresholds, to the Zenith and heart
of the land ; to defie them in the very *gates*. And
now they more then heare, or see it; *sentiunt*, they
feele it.

3. King. 7.

2. Sam. 15.3.

The *Gates* in Israel, were those places where they
sate in Iustice: as we may frequently read, *they gaue
judgement in the Gates*. They distributed the Corne
in the *Gates*, where that vnbeleuing Prince was tro-
den to death. And *Absalon* sate in the *Gates*, and
said to euery man that had a Controuersie: *Se thy
matters are good and right*; but here is no man depu-
ted of the King to heare thee. So that *Pacis loca bel-
lum occupat*; Warre possesseth the places of Peace,
and thrusts her out of her wonted residence and
presidence, the *Gates*. In the *Gates*? Warre is not
then in the right *Vbi*: as they said of Pope *Sixtus*;
because he delighted in bloudie warres, that he ill
became the *Seat of Peace*: according to that Epi-
taph on him.

*Non potuit saeum vis vlla extinguer Sixtum,
Andito tandem nomine Pacis obit.*

No warre could kill *Sixtus*: but so soone as euer
he heard of peace, he presently died. Warre is got
very farre, when it possesseth the *Gates*.

You

You now see the punishment. Happie are wee, that cannot iudge the terrors of warre, but by report and heare-say: That neuer saw our Townes and Cities burning; our houses rifled, our Temples spoyled, our wiues rauished, our children bleeding dead on the pauements, or sprawling on the mercilesse pikes. We neuer heard the grones of our owne dying, and the clamours of our enemies insulting, confusedly sounding in our distracted eares: the wife breathing out her life in the armes of her husband; the children snatched from the breasts of their mothers; as by the terror of their slaughters to aggrauate their owne ensuing torments. Wee haue beene strangers to this miserie in passion, let vs not be so in compassion. Let vs thinke wee haue seene these calamities with our neighbours eyes, and felt them through their sides.

When *Aeneas Sylvius* reports the fall of *Constantinople*; the murdering of children before the parents eyes, the Nobles slaughtered like beasts, the Priests torn in pieces, the holy Virgins incestuously abused: hee cryes out, *O miseram urbis faciem*; Oh wretched face of a Citie. Many of our neighbours haue beene whirled about in these bloudie tumults: they haue heard the dismall cryes of cruell aduersaries, Kill, Kill; the shrikes of women and infants; the thunders of those murdering peeces in their eares; their Cities and Temples flaming before their eyes; their streets swimming with bloud: when

*Permisi cæde virorum
Semianimes volvuntur equi.*

D

Men

Enni. 33.

The Souldiers Honour.

Men and horses confusedly wallowing in their mingled blouds.

Psal.144.14.

Matth.27.15.

Esa.57.21.

2.King.9.22.

Onely to vs the yron gates of warre haue been shut vp : wee sit and sing vnder our owne Figgetrees ; wee drinke the wine of our owne Vineyards ; *There is no breaking in, nor going out ; no complayning in our streectes* : We haue the Peace of God, let vs be thankfull to the God of Peace. But it is good to be merrie and wise : Let not our peace make vs secure. The Iewes, in their great Feast, had some malefactor brought forth to them : so let it be one good part of our solemnitie, to bring forth that malefactor, Securitie ; a rust growne ouer our soules in this time of peace, and send him packing. Wee haue not the blessings of God by entaile, or by lease ; but hold all at the good will of our Landlord : and that is but during our good behauior. Wee haue not so manie blessings, but wee may easily forfeit them by disobedience. When wee most feared warre, God sent peace : now wee most brag of peace, God preuent warre.

Doe not our sinnes giue an alarme to Heauen, and shall not Heauen denounce warre against vs ? *Nulla pax impijs, There is no peace to the wicked, saith my God.* Ioram said, *is it peace, Iehu ?* But hee answered, *What peace so long as the whoredomes of thy mother Iezebel and her witchcrafts are so many ?* They are our sinnes, that threaten to loose vs our best friend, God : and if God be not our friend, wee must looke for store of enemies. Our great ini- quities

quities hearten our aduersaries : they professe to build all their wickednesse against vs, vpon our wickednesse against God. If they did not see vs *chuse new gods*, they would neuer haue hope to bring *warre to our gates*. If wee could preuaile against our owne euills, wee shoulde preuaile against all our enemies. The powers of *Rome*, the powers of Hell shoulde not hurt vs, if wee did not hurt our selues. Let vs cast downe our *Iesabels*, that bewitch vs ; those lusts, whereby wee runne a whoring after other gods : and then Peace shall stand Centinell in our Turrets ; God shall then *strengthen the barres of our gates, and establish peace in our borders*. Let vs, according to that sweet Singers doctrine, Psal. 34. 14. *Depart from euill, and doe good ; then seeke peace, and pursue it.* Yea, doe well, and thou shalt not need to pursue it ; Peace will finde thee without seeking. Augustine, *Fiat iustitia, & habebis pacem* ; Liue righteously, and liue peaceably. Quietnesse shall finde out Righteousnesse, wheresoeuer she lodgeth. But she abhorreth the house of euill : Peace will not dine, where Grace hath not first broken her fast. Let vs embrace Godlinesse ; and the *Peace of God that passeth all understanding, shall preserue our hearts and mindes in Iesus Christ.* The Lord fixe all our hearts vpon himselfe ; that neyther our selues, nor our children after vs, nor their generations, so long as the Sunne and Moone endureth, may euer see *Warre in the Gates of England*. Thus wee haue runne thorough the *Battell*, and confide-

Psal.147.

Phil.4.7.

red the terrors of a bloudie Warre ; and now come to

The Forlorne Hope.

*Was there a shield or speare seene among fortie thousand in Israel ? Was there ? There was not : This question is a plaine negatiue. Here is *Defectus remediū*, the want of helpe : great miserie, but no remedie : not a Speare to offend ; no, not a Shield to defend. Warre, and warre in the Gates, and yet neyther offensiuē nor defensiuē weapon ? *Miserima priuatio, quæ omnem tollit ad habitum regressum*. A miserable destitution, which admits of no restitution, that can neuer be restored to the former habite. It takes away all, both present possession, and future possibilite ; *Rem & Spem*, Helpe, and Hope.*

But suppose, that onely some one companie had wanted, yet if the rest of the forces had beene armed, there were some comfort. No, not a shield nor speare among many , among a thousand , among many thousand, among fortie thousand : An Host of men, and not a weapon ? grieuous exigent ! If it had beene any defect but of armour, or in any other time but the time of warre, or onely in one Citie of Israel, and not in all . But is there warre, and warre in the gates , and doe many, euē thousands, want ? what, armour enough ? so they might easily ; nay, but one shield, one speare ? miserable calamitie !

They

They were in great distresse vnder the raigne of Saul, 1.Sam. 13. The spoilers came out of the Campe of the Philistines, in three companies, &c. Yet it came to passe in the day of battell, that there was neither sword nor speare found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his sonne was there found. Here was a great want; three bands of the enemies, and but two swords: yet there were then two; and it so pleased God that those two were enow. As the Apostles said to Christ, *Ecce duo gladij; Master, here are two swords: and he answered, It is enough.* But two swords for so many, and against so many; a word of great miserie. But God saith, *Satis est,* those two are enow, a word of great mercie. He can giue victorie with two swords, with one sword, with no sword: and so he did here, that conuinced Israel might see, it was the Lord that fought for them; and so bee moued to blesse the Lord.

You see now all the parts of the *Affliction*: the *Alarme* in sinne, the *Battell* in warre, and the *Forlorne hope* in the want of remedie. Two vsesfull obseruations may hence be deduced.

I. That warre at some times is iust and necessarie; indeed iust when it is necessarie; as here. For shall it come to the *gates*, and shall we not meet it? Yea shall wee not meet it before it come neere the *gates*? There is then a season when warre is good and lawfull. Saint *Augustine* obserues, that when the *Souldiers*, among the rest of the people, came to *John the Baptist* to be catechised: *What shall we doe?*

Luke 3.14.

He did not bid them leaue off being souldiers, but taught them to be good souldiers. *Doe violence to no man, neither accuse anie falsely, and be content with your wages.* *Milites instruit, militare non prohibet:* hee directs them to be good men, not forbids them to bee warlike men.

Exod.17.16.

Iudg.3.

God himselfe is termed a *Man of warre:* and hee threatens warre: *The Lord hath sworne that bee will haue warre with Amalek from generation to generation.* Manie of the *Philistins, Canaanites, and Sidonians* were left to teach *Israel* warre. *Luxuriant animi rebus plerumque secundis.* Too much warmth of prosperitie hatcheth vp luxurie. There must be some exercise, lest mens spirits grow restie.

The standing water turnes to putrefaction.
And vertue is no vertue but in action.

Sings the diuine Poet. Idlenesse doth neither get, nor saue, but loose. If exercise be good, those are best which tend to most good. The exercises of warre steppe in here, to challenge their deserued praise. As with woodden wasters men learne to play at the sharpe: so practise in times of peace makes readie for the time of warre. It is good to be doing, that when Satan comes, *inueniat occupatum;* he may find thee honestly busied. The bird so long as she is vpon wing, flying in the aire, is safe from the fowler: but when she sits lasie on a tree, pruning her feathers, a little shot quickly fetcheth her downe. So long as we are well exercised, the deuill hath not

so

so faire a marke of vs : but idle, we lie prostrate obiects to all the shot of his temptations. Now there are two cautions obserueable in the iustnesse of warres. 1. that they be vndertaken *insta causa*, vpon iust and warrantable cause, 2. that they be prosecuted *hono animo*, with an honest mind.

1. The Cause must be iust. For

Frangit & attollit vires in milite causa.

The cause doth either encourage or discourage the souldier ; indeede it makes or marres all. This iust cause is threefold ; well comprised in that verse ,

Pax populi, Patri & que salus, & Gloria Regni.

The peace of the people, the health of the Countrey, and the glorie of the Kingdome.

1. The Peace of the people : for wee must aime by warre to make way for peace. We must not desire truce to this end, that wee may gather force against an vniust warre : but wee desire a iust warre, that wee may settle a true peace. So *Ioab* heartned his brother *Abishai* and the choise men of Israel against the *Syrians*. *Be of good courage, and let vs play the men, for our People, and for the Cities of our God.*

2. Sam. 10.12.

2. The health and safetie of our Countrey : *Periclitantur aliqui, ne pereant omnes*, Some must be endangered, that all may not be destroyed. And I would here, that the dull and heauie spirits of our rotten worldlings would consider, *Quorum causa* ; for whose sake these worthy men spare neither their paines nor their purses, in this noble exercise. Euen for

The Souldiers Honour.

for theirs ; theirs, and their childrens, that so contemptibly iudge of them.

If warre should be in the *gates*, whither would you runne for defence, where shrowd your selues, but vnder their Colours which you haue despised ? Who should keepe the Vsurers money from pilling ? all his Obligations, Morgages, and Statutes from burning ? Who should keepe the foggie Epicure, in his soft chaire after a full meale fast asleepe ? Who should maintaine the nice Ladie in her Caroch, whirling through the popular streetes ? Who should reserue those delicate parlours, and adorned chambers from fire and flames ? Who should saue Virgins from rauishment, children from famishement, mothers from astonishment ? Citie & Countrey, Temples and Pallaces, Traffickes and Markets, Ships and Shops ; Westminster-hall and the Exchange, two of the richest acres of ground in England, from plowing vp ; from hauing it said, *Iam seges ubi Troia fuit*, corne groweth were London stood ; all from ruine ; who but the Souldier vnder God ? *The sword of God, and the sword of Gideon?*

Judg. 7.18.

3. The Glorie of the Kingdome, and that is *Euangelium Christi*, the Gospel of Iesus Christ. Warres for God are called Gods battells. The destruction of their cities that reuolt from God to Idols, and the whole spoile, is for the Lord : it is the Lords battell, and the Lords spoile. Deut. 13. Saul thus encouraged David to warre ; *Be thou valiant for me, and fight the Lords battells.* The most and best warriours were

1.Sam. 18.17.

were called the Sonnes of God. So *Abraham, Moses, David, Joshua, Gedeon*; and that *Centurion* was a man of warre, whose praise Christ so sounded forth in the Gospel, *I haue not found so great faith, no, not in Israel*. And the best warres are for God: so Christians beare in their Ensignes the Crosse, to shew that they fight for the honour of *Iesus Christ*.

+
Mar. 8. 10.

When therefore there is hazard to loose the *peace* of the people, the *safetie* of the Countrey, the *glorie* of all, the Gospel of our Sauiour Christ; here is iust cause of warre. They that goe forth to fight vpon these termes, shall conquer.

Causa iubet melior superos sperare secundos.

A good cause giues assurance of victorie. God shall martiall that armie, yea himselfe will fight for them.

2. The next caution, after a good ingressio[n], is to be sure of a good prosecution. Wee say of the Chirurgion, that he should haue a Ladies hand, and a Lyons heart: but the Christian souldier should haue a Ladies heart, and a Lyons hand. I meane, though hee deale valiant blowes, yet not destroy without compassion. *Fortitudo virtus bellica, mansuetudo virtus bella.* Though manfulnesse be a warlike vertue, yet gentlenesse is a Christian vertue. The sword should not bee bloudied, but in the heat of battell. And after victorie, when a souldier lookes on the dead bodies of his enemies, pittie should sit in his eyes rather then insultation. Hee should not strike the yeelding, nor prey vpon prostrate fortunes.

The Souldiers Honour.

Iſidor.

I know that diuers aspersions are cast vpon men of this ranke, They thinkethat manie take armes, *Non ut seruant, sed ut ſæuant*; not to ſerue for their Country, but to rage and forrage: making their Cote-armour a defence for drinking, whoring, ſwearing, dicing; and ſuch disorders. As if it were impossible, that a tender conſcience ſhould dwell in one boſome with a valiant heart. *Olim caſtra quaſi caſta dicebantur; quia caſtratur in ijs libido.* The Campe ſeemed to take the denomination, ſaith hee, from chaſtitie; because in the warres luſt was beaten downe. But now *Venus* is gotten into the armes of *Mars*.

Militat omnis amans, & habet ſua caſtra Cupido.

Cupid hath diſplayed his Colours, and pitched his Tent in the midſt of the Armie; as if it were the onely brauerie of a Souldier, to drinke valiant healths to his Miſtreſſe. One writes of the Turkes, that though they are the moſt monſtrous beaſts at home in peace, and ſinne euēn againſt nature: yet in warres *caute & caſte viuunt*, they liue charily and chaſtly. Not as the Fryers ſay, *Caute ſi non caſte*: the Turkes are better then the Fryers in this. *Vitia ſua domi deponunt*, ſaith hee: they leauue all their naughtineſſe behind them at home. But he addes withall to our reproch, *Christianus affumit*: the Christians there take vp thoſe vices, as if they found them fowne in a pitched field. That there is often, ſaith he, *Grauior turba meretricum, quam militum*: it is hard to iudge, whether the number of foul-

diers or of harlots be greater. Hence it is said, that

Rara fides pietasque viris, qui castra sequuntur.

There is so little fidelitie and pietie in men that follow the warres. These be the common inuectives against Souldiers.

But now doe not manie taxe them, that are worse themselues ? Who can endure to heare an Vsurer taxe a Pillager ? an Epicure find fault with a Drinker ? a man-eating Oppressor with a ga-
ming Souldier ?

Quis tulerit Gracchum de seditione loquentem?

Who can abide to heare *Gracchus* declaime against sedition ? or the Foxe preach peace to the Geese ? Say that some are faultie : must therefore the whole Profession be scandalized ? Will you despise the word of God, because some that preach it are wic-
ked men ? no ;

Dent oxyus omnes,

Quas meruere pati, sic stet sententia pœnas.

Lay the fault where it should lie : be they onely bla-
med that deserue it. Some persons may be repro-
vable, but the Profession is honourable.

The martialist may be a good Christian : in all likelyhood should be the best Christian. *Mors sem-
per in oculo*, therefore should be *semper in anima*. How
should death be out of that mans mind, that hath it
alwayes in his eye ? His verie calling teacheth him
to expound Saint Paul ; who calls the Christians life

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a Warfare. His continuall dangers to the good souldier, are as it were so many meditations of death. If he die in peace, he falls breast to breast with vertue. If in warre, yet he dies more calmely then many an Vsurer doth in his chamber. Though he be conquerred, yet he is a Conqueror : he may loose the day in an earthly field, but he winnes the day against Sinne, Satan, and Hell ; and sings with *Paul*, like a dying Swan ; *I haue fought a good fight, I haue finished my course, I haue kept the faith; now there is layd vp for me a Crowne of Righteousnesse.*

2. Tim. 4.7.

Sen.

2. The other inference that may hence be deduced, is this, That Munitiōn and Armes should at all times be in readinesse. How grieuous was it, when *Iabin* had such an Host, and not a shield or speare among fortie thousand in *Israel*? For our selues, wee haue not our Peace by Patent ; we know not how long it will continue : let vs prouide for Warre, in trayning vp some to militarie practises. If Warre doe come, it is a labour well spent : if Warre doe not come, it is a labour very well lost. Wise men in faire weather repaire their houses against Winter stormes ; the Ant labours in haruest, that she may feast at Christmasse. *Diu apparandum est bellum, ut vincas celerius* ; Be long in preparing for warre, that thou mayest ouercome with more speed : *Longa belli preparatio celerem facit victoriam* ; A long preparation makes a short and quicke yictorie.

Tut wee say, if that day comes, wee shall haue Souldiers enow ; wee will all fight. *O dulce bellum in ex-*

inexpertis; They that neuer tried it, thinke it a pleasure to fight. Wee shall fight strangely, if wee haue no weapons; and vse our weapons more strangely, if we haue no skill: *Non de pugna, sed de fuga cogitant, qui nudi in acie exponuntur ad vulnera*; Their mindes are not so much on fighting, as on flying, that are exposed to the furie of warre without weapons; neyther will all be souldiers that dare talke of warres: *Non dat tot pugna socios, quot dat mensa convivias*; All that are your fellow guests at the Table, will not be your fellow souldiers in the Field.

Could any tongue forbear to taxe the rich men of this honourable Citie, if their houses be altogether furnished with Plate, Hangings, and Carpets, and not at all with Weapons and Armour, to defend the Common-wealth? How fondly doe they loue their Riches, that will not lay out a little to secure the rest? When the Turke inuaded the Greeke Empire; before the siege was layed to *Constantinople*, the Metropolitane Citie, the Emperour sollicites the subiects to contribute somewhat to the repaire of the walls, and such militarie prouision and preuention: But the subiects drew backe, and pleaded want. Hereupon the Turke enters, and conquers: and in ransacking the Citie, when he found such abundance of wealth in priuate houses, hee lift vp his hands to Heauen, and blessed himselfe, that they had so much riches, and would suffer themselues to be taken, for not vsing them.

*veget. de re
militari, lib. I.
cap. 20.*

So if euer London should be surprised by her enemies, which the wonted mercies of our God defend for euer ; would they not wonder to finde such infinite treasures in your priuate houses, when yet you spent none of them to prouide shield or speare, munition to defend your selues ? What scope can you imagine, or propound to your owne hearts wherein your riches may doe you seruice ? You can tell me, nay I can tell you. You reserue one bagge for pride, another for belly-cheare, another for lust, yet another for contention and sutes in law. O the madnesse of vs Englishmen ! wee care not what wee spend in ciuill iarres , that yet will spend nothing to auoid forraigne warres. They say, the lew will spend all on his Pashes , the Barbarian on his Nuptialls, and the Christian on his quarrels, or law-sutes. We need not make our selues enemies by our riches, we haue enow made to our hands. Christ sayes ; *Make you friends of the Mammon of unrighteousnesse.* Make to your selues friends by your charitie , not aduersaries by your litigation. *Seeke peace,* saith the Prophet, and *pursue it :* seeke peace, warre will come fast enough. And if it doe come, it will hardly bee made welcome. The Spaniards haue often threatned, often assaulted ; euer beene preuented, euer infatuated. Take we heed, if they doe preuaile, they will be reuenged once for all. God grant we neuer trie their mercie. Whether they come like Lyons rampant, or like Foxes pafant, or like Dogges couchant, they intend nothing but our ruine and desolation.

Luke 16.9.

O

O Lord, if we must fall by reason of our monstorous sinnes, let thine owne hand cast vs downe, not theirs: for there is mercie in thy blowes. When that wofull offer was made to *Dauid*, of three things; *Chuse thee one of them, that I may doe it vnto thee.* Either seuen yeares famine, or three moneths persecution, or three dayes plague. He answered vnto *Gad*, and by him vnto God: *I am in a wonderfull straite: but suddenly resolues; Let vs now fall into the hands of the Lord, for his mercies are great; and let mee not fall into the hands of man.* If it bee thy will, O Lord to plague vs, take the rodde into thine owne hands: doe thou strike vs.

2.Sam.24.14.

— *liceat perituro viribus ignis,
Igne perire tuo; clademque authore leuare.*

Why shouldest thou sell vs into the hands of those Idolatrous *Romists*, that will giue thine honour to stockes and stones; blesse this or that Saint, and not be thankefull to thy Maiestie, that giues them the victorie. For thine owne sake, be mercifull to vs; yea thou hast beene mercifull: therefore wee praise thee; and sing with thy Apostle: *Thankes be to God, which giueth vs the victorie, through Iesus Christ our Lord.*

1.Cor.15.57.

I haue held you long in the Battell: it is now high time to sound a *Retreat*. But as I haue spoken much of Israels *Affliction*, so giue me leaue to speake one word of the Prophetesses *Affection*: and of this
only

The Souldiers Honour.

onely by way of exhortation. *My heart is set on the Gouernours of Israel, that offered themselues willingly among the people: Bleſſe ye the Lord.* Here is conſiderable

Both { *Subiectum in Quo.*
Obiectum in Quod.

The Subiect in which this *Affection* resides: and the Obiect on which this *Affection* reflects.

The Subiect wherein it abides is *Cor, the Heart*: a great zeale of loue. Not onely *Affectio cordis*, but *Cor affectionis*: not onely the Affection of the *Heart*, but the *Heart of Affection*. *My heart is set.*

The Obiect on which it reflects is double; Man and God; the excellent creature, and the moſt excellent Creator: the men of God, and the God of men. Vpon Men; *My heart is towards the Gouernours of Israel, that offered themſelues willingly among the people.* Vpon God; *Bleſſe ye the Lord.*

Among men two ſorts are obiected to this loue: Superiors in the firſt place, Inferiors in the later. To the Commanders primarily, but not onely: for if they offered themſelues willingly among the people, as we reade it: then certainly the people also willingly offered themſelues, as the other tranſlations reade it: *Those that were willing amongſt the people.* You ſee, here is a foundation laid for a great and ample building of diſcourse; but I know you looke to the glaſſe, therefore promise nothing but application. And that

i. To the Gouernours of our Israel; that they of-
fer

fer themselues willingly to these militarie designes: not on compulsion; *Quoniam probitate coacta, gloria nulla venit.* His brows deserue no wreathed Coronet that is enforced: come with a willing mind. In euerie good worke there must be *Sollicitudo in effectu*, and *Fervor in affectu*: cheerefulness in the affection, and carefulnesse in the action. God loues a cheerefull giuer: so thou gainest no small thing by it, but euen the loue of God. Whatsoever good thing thou doest, saith *Augustine*, doe it cheerfully and willingly, and thou doest it well. *Si autem cum tristitia facis, de te fit, non tu facis*: if thou doest it heauily and grudgingly, it is wrought vpon thee, not by thee: thou art rather the patient then the agent in it. God could neuer endure a luke-warme affection. Reuelat. 3. No man was admitted to offer to the building of the Tabernacle, that did it grudgingly. *Of every man that giueth it willingly with his heart, ye shall take my offering.* In all thy gifts shew a cheerefull countenance, saith the *Wise man*: in all, whether to God or man. Saint *Chrysostome* giues the reason; *Cum tali vultu respicit Deus, cum quali tu facis.* God respects it with such a countenance as thou performest it. Gods seruice is *Libera seruitus*, where not necessarie but charitie serues. *Non complacet Deo famulatus coactus.* God could neuer endure forc'd seruice. Doe all then with willingness of heart.

Thinke with a reuerend courage of your noble Ancestors; how their prowesse renowned themselues and this whole nation. Shew your selues the legitimate and true borne children of such fathers.

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The fame of *Alexander* gaue heart to *Julius Cesar*, to be the more noble a warriour. Let the confederation of their valour teach you to shake off cowardize. They fought the battells, that you might enjoy the peace. You holde it an honour to beare Armes in your Scutchions; and is it a dishonour to beare Armes in the Field? The time hath beene, when all honour in England came *a Marte or Mercurio*; from Learning or Chiualtrie, from the Pen or the Pike, from Priesthood or Knighthood.

It would bee an vnowne encouragement to goodnesse, if honour still might not bee dealed but vpon those termes. Then should manie worthie spirits get vp the High-gate of preferment: and idle Drones should not come neerer then the Dunstable high-way of obscuritie. It was a monstrous storic, that *Nicippus* his Sheepe did bring forth a Lyon: but it is too true, that manie of our English Lyons haue brought forth Sheepe. Among birds you shall neuer see a Pigeon hatch'd in an Eagles nest: among men you shall often see noble progenitors bring forth ignoble cowards.

But let vertue be renowned, rewarded, wheresoeuer shee dwells. Though *Bion* was the sonne of a Courtesan, I hope no man will censure him with *Partus sequitur ventrem. Non genus sed genius: non gens sed mens.* Neuer speake of thy bloud, but of thy good: not of thy Nobilitie, thou art beholding to thy friends for it, but of thy vertue. Euen the Duke fetcheth the honour of his name from the warres; and is but *Dux, a Captaine.* And it seemes

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the difference was so small betweene a Knight and a common Souldier, among the Romanes; that they had but one word, *Miles*, to expresse both their names.

You then that haue the places of Gouvernment in this honourable Citie, *offer willingly* your hands, your purses, your selues, to this noble Exercise. Your good example shall hearten others: be not ashamed to be seene among the people; vpon such did *Debora* set her heart. *Alexander* would vsually call his meanest souldiers, friends and companions. *Tullie* writes of *Casar*, that he was neuer heard speakeing to his Souldiers; *Ite illuc*, Goe thither: but *Venice* but, come hither: I will goe with you. The inferior thinkes that labour much easier, which hee sees his Captaine take before him. *Malus miles qui Imperatorem gemens sequitur*: Hee is an ill Souldier that followes a good Leader with a dull pace. So *Gedeon* to his Souldiers, Judg. 7. *Looke on me, and do likewise: when I come to the outside of the Campe, it shall be that as I doe, so shall yee doe.* So *Abimelech* to his men of Armes, Judg. 9. *What yee haue seene me doe, make hast, and doe as I haue done.* The good Captaine is first in giuing the charge, and last in retiring his foote. Hee endures equall toile with the common Souldiers: from his example they all take fire, as one Torch lighteth many. And so much for the Gouvernours.

2. Now for you that are the materialls of all this, let me say to you without flatterie; Goe forth with courage in the feare of God, and the Lord be with you. Preserue vnitie among your selues: left as

Judg. 7. 17.

Judg. 9. 18.

The Souldier's Honour.

in a Towne on fire, whiles all good hands are helping to quench it, theeues are most busie to steale booties: So whilst you contend, murmur, or repine one at the honour of another, that subtile theefe Satan, through the cracke of your diuisions, step in, and steale away your peace.

Offer your selues willingly; and being offered step not backe. Remember that *Turpe est militem fugere;* it is base for a Souldier to flye. When *Bias* was enuironed with his enemies, and his souldiers asked him, what shall we doe? He replyed, Goe ye and tell the liuing that I die fighting, and I will tell the dead that you did scape flying. Our Chronicles report, that when *William* the Conqueror landed at *Pemsey* neere to Hastings in Sussex, hee commanded all his ships to be sunke: that all hope of returning backe might be frustrate. You haue begun well; goe on, be perfect, be blessed.

And remember alwayes the burden of this song, which euerie thing that hath breath must sing; *Bless ye the Lord.* Those heauenly Souldiers that waited on the nativitie of *Jesus Christ*, sung this song; *Glorie be to God on high.* Vpon this Lord the heart of *Debora*, of Israel, of vs all, should be set. It is he that teacheth vs to fight, and fighteth for vs.

To conclude with an obseruation of a reverend Diuine: England was said to haue a warlike Saint, *George*; but *Bellarmino* scribbes *Jacobus de Voragine* for his leaden Legend of our English *George*. And others haue inueighed against the authentike truth of that storie. Sure it is their malice, that haue robbed

England

England of her Saint. Saint *James* is for Spaine,
Saint *Denis* for France, Saint *Patricke* for Ireland;
other Saints are allotted and allowed for other
Countreyes: onely poore England is bereaued of
her *George*: they leauue none but God to reuenge
our quarrells. I thinke it is a fauour and an honour,
and wee are bound to thanke them for it. Let them
take their Saints, giue vs the Lord; *Blesseye the Lord.*
So let vs pray with our Church, *Giue peace in our time*
O Lord; for there is none that fighteth for vs, but
thou O God. To this mercifull God be all
glorie, obedience, and thanksgivi-
ing, now and for euer.

A M B N.

E I N C I S.
